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Review Article

A CRITICAL REVIEW ON *RAKTAMOKSHANA* WITH ADVANCE PARADIGM

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ABSTRACT

Ayurveda is an *Upang* of *Atharv veda* and main aim is the maintenance of health of healthy person and curing disease of diseased person. In *Sushrut Smahita, Acharya Sushrut* has properly given the detailed knowledge about *Raktamokshana* in various diseases. It is one of the essential procedures of *Panchkarma* according to *Sushrut Samhita.* In the *Raktamokshana* procedure letting out the deoxygenated blood from the body is done and it is indicated in *Rakta dushti* and *Pitta dushti* conditions. There are some procedures described under *Raktamokshan* such as *Prachchan*, *Shiravedha*, *Shringavcharan*, *Jalaukavacharan*, *Alabu* and *Gati*. *Siravedha* is the *Ardhchikitsa* of the entire surgical management which is described in *Shalya Tantra* as similar *Basti Karma* described in *Kayachikitsa*. Some modern procedure like venesection/phlebotomy for laboratory blood test and iv canulation for medication and nutritional balance, cupping procedure can be correlated with *Raktamokshan* which is used to cure the blood related diseases, pain, inflammatory diseases etc.

INTRODUCTION

According to *Vrihat trayi* and *Lagu trayi shastra*, *Panchmahabhuta* is a main constituent of all and each part of the body. Non vitiated *Dosha, Dhatu, Mala* and *Mutra* regulates the cyclical physiological function of the body. If any vitiation finds in their cyclical function so, this creates pathology in the body. There are four *Doshas* described by *Sushruta* i.e., *Vata, Pitta, Kapha* and fourth *Rakta*. *Rakta dhatu* is made up of *Rasa dhatu* in *Yakrut* and *Pleeha*. There are two treatment method of Ayurveda *Shastra* to cure the pathology of the body. First one is *Shaman Chikitsa* and second is *Shodhan Chiktsha.* From *Shaman Chikitsa,* symptom of disease subsides but chance of appearance in favourable conditions. This treatment method includes oral medication, *Snehan Swedan*, *Lepan* etc. *Shodhan Chiktsa* includes *Vaman, Virchan, Basti, Nasya* and *Shiravedha.* Diseases treated with *Shodhan* method, not occur again or very rarely appear.

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Detailed contribution of *Shiravedhan* is given by *Acharya Sushrut. Shiravedhan* procedure cures the *Rakta* and *Pitta* vitiated diseases. *Rakta* is foremost and important part of body substances. It is *Jeeva* (life) and should be protected always. The pure blood resembles to *Indragopa* and having property of non-coagulation. Property of *Panchbhautika Rakta* is *Visrata*- smell (due to *Prithivi Mahabhuta*), *Dravata*- liquid (due to *Apa Mahabhuta*), *Raga*- redness (due to *Teja Mahabhuta*), *Spandana*- mobility (due to *Vayu Mahabhuta*), *Laghuta*- Lightness (due to *Akash Mahabhuta*)[1]. *Shiravedhan* procedure comes under *Raktamokshan* method of treatment. *Rakta* means blood and *Mokshan* means to letting out. Expel out the vitiated *Rakta* from *Raktavaha strotas* who developed the blood borne diseases.

Classification of *Raktamokshana*

There are two types of *Raktamokshan* i.e., *Anushastra visravan* includes *Shringavcharan*, *Jalaukavacharan*, *Alabu* and *Gati*. *Shastra visravan* includes *Prachhan* and *Shiravedha*.

Indication of *Raktamokshan* methods[2]

Dosha Avasthanusar (According to vitiation and location of *Doshas*)	*Shring*	In *Vata dusti*
	Jalauka	In *Pitta dusti*
	Alabu	In *Kapha dusti*
	Pracchan	*Doshas* located in *Rakta*
	Shiravedha	*Doshas* are circulating in whole body
Rakta Avasthanusar (According to nature and location of blood)	*Grathita* and *Avagadha Rakta*	*Jalauka*
	Pindita and *Ekadesha Rakta*	*Pracchan*
	Sarvang vyapta Rakta	*Siravyadha*
	Twaksthita Rakta	*Sringa, Alabu, Ghati*
Atura Avasthanusara (According to patient's age and body strength)	Use of *Jalauka*	*Bala, Vridha, Bhiru, Stri, Durbala, Raja* and *Paramsukumar*

Precise time for *Raktamokshana:* This procedure should not do in very cold season, not in very hot season, not after excessive *Swedan* and not in very warm condition.

Importance of *Raktamokshan:* Time to time perform *Raktamokshan* does not produce *Tvaga doshas* (skin disorders), *Granthi rogas* (cystic disorders), *Shopha* (oedema or swelling) and *Shonita janya rogas* (blood born or blood related disorders).

***Raktamokshana* procedure:** This whole method is categorized in three parts

i. *Purva Karma* (Pre-procedure)

ii. *Pradhana Karma* (Main Procedure)

iii. *Paschat Karma* (Post-procedure)

***Purva Karma* (Pre procedure):** *Yavagu* or liquid diet are given before doing procedure which are opposite in qualities of the aggravated *Dosha*. *Purvakarma* is indicated for liquefaction of *Doshas* and make them mobile into blood and removing vitiated blood containing that liquefied *Dosha* so it is very necessary to do internal and external *Snehan* and *Swedana karma*.

1) *Shrungavacharana*[3]

Indication- *Shringa* is *Ushna*, *Madhur* and *Snigdha* in nature therefore it is used to treat *Vatic* disorders.

Principal and procedure- In this procedure, sucking of vitiated *Rakta* through mouth by using the cow's horn. *Shringa* entering area should be 3 *Angula* and length should be18 *Angula.*

2) *Alabu*[4]**- Principal and procedure-** Extracting blood through the creating vacuum with the help of heat source using bottle guard or *Alabu*.

Indication- It has property of *Katu, Ruksh* and *Tikshana* so it is used in *Kapha* disorders. It should be 12 *Angula* in length and 18 *Angula* in diameter.

3) *Gati*- Same as *Alabu* in length and diameter. It is used in decreasing *Gulma* shape and size.

4) *Jalauka Avcharan:*[5] Leeches are residence inside water and also developed from water. They are *Madhur* in *Rasa*. So, it is used in *Rakta* vitiated with *Pitta*. There are 12 types of leeches. Six are *Savisha* and six are *Nirvisha*.

Savisha jalauka: *Krishna, Karbura, Algarda, Indrayudha, Samudrika* and *Gochandana.*

Nirvisha jalauka: *Kapila, Pingala, Sankumukhi, Mushika, Pundarika* and *Saavarika.*

Indication: Leeches are used in *Grathita* and *Avagadha rakta*, in *Bala, Vriddha, Bhiru, Stri, Durbala, Raja* and *Paramsukumar*.

Culture and cultivation: Leeches reside in deep, fresh, fragrant water pond and developed in debris of lotus plant species and algae. *Savisha* leeches are kept in a soil pot which is filled with pond water and mud. Some *valoor mamns*, algae and other material are mixed in that water for eating purpose of leeches. Old soil pot water should be changed in every third day and old pot should also be replaced in every seventh day.

Main procedure of application of leeches: After *Snehan* and *Swedan*, patient should be made to sit or lie down. In non-lesion area, a lesion is formed by sharp instrument because non lesion part of affected area is neither attached nor sucked by leeches. Covering**-** During suction process, cover them except at their mouth with thin cotton cloth or swab soaked with the cold water. Removal of leeches**-** A pinch of turmeric powder or *Saindhav* salt is used at its suction end for the removal of leeches.

Post leech application: After the removal of the leech, *Shatdhautgrita* or *Madhu* should be applied over wound (formed by leeches) or do bandage of that area.

4) *Pracchana karma:*[6] Principle and procedure first, a tourniquet is tied slightly above the affected area and then, with the help of sharp instrument multiple, straight, neither very deep nor superficial, even not very close to other incisions are made to avoid damage of vital structures (*Marma*, *Shira*, *Snay*, *Sandhi* etc).

After procedure apply the medicated powder over the *Pracchana* site.

5) *Siravyadhana karma* [7]

***Siravyadhana* should not perform:** In *Bala, Vriddha, Ruksha, Kshat ksheen, Bhiru, Stri, Krish,* already *Vamit, Vrikta, Aashapita, Anuvashita, Jagrita, Kleeb, Garbhini, Swas, Shosha, Jwara, Pakshaghata, Upwas, Pipasa, Murchha* etc and some conditions like even though *Sheera* are able for *Vedhan* but not visible, visible but not tied, tied but not prominent are not suitable for *Siravedhana karma.*

Precise time for *Siravedhana:* Best time for *Siravedhana* is in rainy season but in clear sky, in summer season but in cool time and in *Hemant ritu* but in the noon.

Sthan anusar* use of sharp and blunt instrument in *Siravyadhan: In *Mansal pradesh* use *Yava matra shastra*, in other than *Mansal Pradesh* use *Yava matra brihimukha yantra* or half of *Yavamatra brihimukha yantra* and on the *Asthi* use half *Yava matra* with *Kutharika shastra.*

***Siravyadhan* procedure:** After *Purvkarma* and at suitable time, patient should sit or in standing posture and tie a tourniquet neither very tight nor very loose above the *Shira*. Now, use suitable *Shastra* for suitable site and do *Siravedhan karma*.

Indication of *Siravedhana* along with site

Diseases	***Siravedhana* site**
Gridhasi and *Vishvachi*	4 *Angula* above or below *Janu sandhi*
Apabahuka and *Bahususha*	4 *Angula* above or below *Kurpar sandhi*
Krostukasirsha, Khanj, Pangu	4 *Angula* above *Gulpha sandhi*
Plihodara	Near to *Kurpar sandhi* and mid of *Vama bahu*
Apachi	2 *Angula* below *Intrabasti*

Rakta nirharan praman: 1 *Prastha*

Samyak Srava Lakshana- First, vitiated blood comes from *Vedhan* site. After that non-vitiated blood come and stop itself after certain time. Lightness in the body, pain subsides, decrease spreading rate of disease and feels happiness.

Contraindication of *Raktamokshana*

In *Sarvang Shopha, Shopha* in debilitated person, *Shopha* caused by sour diet and *Shopha* in those suffering from *Pandu, Arsha, Udar roga, Shosha* and in pregnancy.

Methods of checking blood after *Raktamokshana*

There are four procedures to stop the bleeding

(i) *Sandhan:* The drugs like *Lodhra* and *Udumbar* having astringent properties are possessed to bring an adhesion of the wound.

(ii) *Skandan:* Cooling measure such as application of ice, cold water etc. tends to thicken the localised blood.

(iii) *Pachan:* Alkalis and alkaline preparations produce suppuration in such a wound called as *Pachana*.

(iv) *Dahan:* Checking the blood by property of contracting the *Sira*.

Sequence of blood checking remedy

Skandan, Sandhan, Pachan- These three procedures should be used first sequentially.

Daha- If bleeding does not stop by above three procedures then lastly should do *Daha*.

Challenges facing during *Raktamokshan* [8]

(i) *Asrav* (no oozing of blood)

(ii) *Alpa Srava* (less amount of blood flow)

(iii) *Ati Rakta Srava* (more amount of blood flow)

Cause of *Asrav* of *Rakta* during *Raktamokshana:* A person suffering from loss of consciousness, fatigued or exhausted, suppression of the flatus, faeces and urine, overcome with sleep and coward.

Characteristic feature of *Asrav* and *Alpa srav:* Itching, swelling, redness, burning, suppuration and pain in the part to which it is confined.

Medication of *Asrav* and *Alpa srava* of *Rakta* during *Raktamokshan* procedure: *Garshan* (rubbing)- By application of *Lavan* and *Madhu* mixed with powder of three to four drugs or all drugs over procedure site. Drugs- *Ela, Karpur, Kustha, Tagar, Patha, Devdaru, Vidanga, Chitraka, Trikatu, Grihadhum, Haridra* and *Karanjphala.*

Cause of *Atisrava* of blood: Excessive heat environment, excess *Swedan*, injudiciously deep incision and by unexperienced surgeon.

Characteristic feature of *Atisrava:* *Shirobhitaap, Adhimanth, Timir, Dhatukshaya, Akshepaka, Pakshaghata, Ekangvikara, Trishna, Daha, Hikka, Kasa, Swas, Pandu* and death.

Treatment of excessive loss of blood during *Raktamokshan:* (a) *Avapidan-* *Lodhra, Madhuka, Gairika, Sankha* and *Sukti* powders **(b)** *Avachurnana-* *Saal, Sarja, Arjuna*, ash of silk cloth etc powders **(c)** *Garshana-* *Samudraphena* and *Laksha* powder **(d)** *Bandhan-* Tight bandaging. **(e)** *Parisheka-* sprinkling of cold and medicated liquids.

Use of *Shastra* and *Anushastra karma*, if medication fail to check bleeding- (a) *Daha karma* by *Kshar* and *Agni* **(b)** *Siravedhan* of branching of same *Sira* and **(c)** Lastly approaches according to complications.

Post *Raktamokshana* measures- After loss of *Rakta* during *Raktamokshan*, there is possible increase of *Vata dosha* and decrease of *Agni* take place. So, maintain the *Vata* and *Agni* of patient by these measures **(a)** *Agnivardhaka ahar*- use *Natisheet, Amlarahita, Laghu* and *Snigdha ahar* **(b)** *Raktavardhaka ahar* **(c)** *Sheet seka* and slight warm *Ghrita parisheka* should do if *Shopha* and pain takes place after *Raktamokshan* **(d)** *Shita annapaan***-** use *Kakolyadi kwath* mixed with *Shita* **(e)** *Raktapaan***-** use animals' blood like *Varaah, Maahish, Hiran* etc **(f)** *Snigdh ahar***-** use *Ksheer* and *Yusha*.

DISSCUSSION

Raktamokshan is a very ancient procedure but now, with the use of its principle and mechanism it modified into a newer and advance technique. Use and practice of *Pracchan* and *Jalaukavacharan* in today's era is more or less same as ancient practice. Use of *Ghati* and *Alabu* create negative pressure which dilate local blood vessels to improve microcirculation and promote capillary endothelial cell repair, accelerate granulation and develop new blood vessels, nerve and capillaries to relieve muscle tension. In modernized practice, *Ghati* and *Alabu* are replaced by cupping therapy due to approximately same principle of action. Use of *Shring* is now obsolete and replaced by newer modern instrument. Lastly, *Siravedhan* procedure is being done in a new way these days such as phlebotomy for diagnostic use by laboratory analysis of blood, hemodialysis and therapeutic use in high serum iron, polycythemia vera, sickle cell anemia etc. So, advancement in *Raktmokshan* cures many more non curable diseases in modern era.

CONCLUSION

In *Sushrut Samhita*, types of *Raktamokshan* are given in detailed. *Raktamokshan* term is a very broad meaning word and it includes some modern procedure like venepucture, use of cannula for intravenous blood, electrolytes and medicine transfusion, remove blood for transfusion, blood sampling, cupping therapy etc also. Detailed mechanism of action of each and every type of *Raktmokshan* is needed of further study.

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